

Christianian Reflector.

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The Christian Reflector.

Burning of the Bibles defended.

Gross attack upon the Protestant Bible, by a Roman Catholic Priest.

No event has occurred in the history of Romanism in this country, which has opened the eyes and excited the just indignation of all the friends of the truth and of religious liberty, like the recent burning of Bibles in Champlain County, N. Y. So glaring an exhibition of Papal hostility to the pure word of God, and such a reckless indifference to the feelings of others, could not but call forth expressions of surprise and grief. The news flew with rapidity through all parts of the country, and the emissaries of the Pope saw that they were thrown upon their defence. At first they denied the report; but the citizens of the place where the deed was done called a mass meeting, and appointed a committee of their first men to prepare a declaration of the facts and subscribe it with their own names. This settled that matter, and priests and bishops were obliged to speak again. The Rev. Mr. Corry, a Roman priest in Providence, R. I., published an article in the Providence Journal, in which he distinctly stated the position assumed by Romanism with reference to the word of God. Such a remarkable communication in a widely circulated paper of New England, supported by citizens who are not Papists, deserved an immediate and emphatic rejoinder; and we are happy to receive and publish a "Defence of the Protestant Bible," by the Rev. John Dowling, which answers not only for this, but for all similar occasions. Doubtless attacks on that blessed book, whose influence alone can preserve us from tyranny, civil and ecclesiastical, will hereafter be more frequent and bold; and all true Protestants should understand "the reason of the hope that is in them"—the evidences of their faith in that volume which is instrumentally renovating and saving the world.

It is necessary that we first give our readers the following extracts from "Father Corry's letter."

"Mr. Editor,—I perceive in your paper of last Friday, a long article signed C. C., on the burning of the Bible by the Catholics. In the first place, I deny the assertion that they did burn it, and secondly, admitting, for argument's sake, that they did burn what he calls the Bible, what of it? He should know, that the Catholics never admitted the Protestant version or translation of the Bible to be correct. And had he read the public prints, he never would make so mournful a cry about the destruction of a book so full of misrepresentation and errors, as the Protestant version or translation of the Bible is."

To prove this charge, Mr. C. proceeds to quote from an old number of a paper called the Fall River Monitor, an article as follows:—"Falsification of the Scriptures.—A reverend gentleman in England, named Curtis, has recently made some appalling disclosures, in relation to the careless and iniquitous manner in which the University editions of the Holy Bible, published by the King's printer, are put forth to the world. Mr. Curtis has exposed some enormous errors and variations from the original text as given in King James's time. Six hundred mistakes have been found in the text, and eight hundred in another, many of them most important, and all of them inexcusable, &c., &c."

After this quotation, Mr. C. proceeds to express himself in the following disgraceful language:—"If then, such a version of the Bible should not be tolerated, the question then is, which is the best and most respectful manner to make away with it, an account of the word of God so mixed up and corrupted by the machinations of evil-doing men, as to render it, I would not hesitate to say, that the most respectful would be to burn it, rather than give it to grocers and dealers to wear their wares in, or consign it to more dishonourable purposes (1) and I hardly think, that there is a man of common sense, be he Catholic or Protestant, that would not say the same."

Defence of the Protestant Bible.

Mr. Editor,—In your paper of the 9th inst. I read, with much astonishment, a gross attack by the Reverend Mr. Corry, a Roman priest of this city, upon that version of the English Bible in common use among Protestants. I have been looking with some anxiety over your columns every day since that time, for the appearance of a vindication of our excellent version of the Scriptures, and a demonstration of its immense superiority over the Dowry or Popish Bible, which is so strongly recommended to the patronage of Protestants, in the article referred to. I regret that such a vindication from some of the learned professors of our University, or from some other able pen than my own, has not hitherto appeared. As such, however, is the fact, I am constrained by an imperative sense of duty to attempt, to the best of my ability, to

obliterate the mischief produced, or intended, by this Jesuitical attempt to destroy the confidence of the common people in their Bibles. As this attack is one which requires fact and argument, and not mere assertion to repel it, I shall have to claim the indulgence of your readers for a second article, about equal in length to this. The article referred to was written in reference to the burning of Bibles made by the Papists of Champlain, (N. Y.) a few weeks since, and which has excited so general a feeling of indignation throughout the country. "In the first place," says Mr. C., "I deny the assertion that they did burn it, and secondly, admitting for argument's sake, that they did burn what he in former correspondence of the Journal calls the Bible, what of it?" He then proceeds to justify the act, if it had occurred, by an attempt to show that the Protestant version of the Bible is "full of misrepresentation and errors"—"corrupted by the machinations of evil-doing men," &c., and that the Dowry Bible is alone worthy of confidence and distribution. To meet these allegations, I shall proceed to state a few facts in relation to both these versions, and then leave the reader to judge for himself. I trust I shall be able to prove, that the latter assertions are as false as the denial of the burning of the Bibles was proved to be, by the certificate from Champlain, published in the same paper with Mr. C.'s letter.

I. Let us inquire what are the claims of the Dowry or Popish Bible, which Mr. C. invites the Bible Societies to publish and circulate, in place of the commonly received version. Perhaps it is hardly necessary to inform the reader, that the Old Testament was originally written in Hebrew, and the New Testament in Greek, and that a translation immediately out of those languages is, *ceteris paribus*, more likely to be accurate, than a translation of a translation. Now, let it be observed, the Protestant version was translated by a company of forty-seven of the most learned men of the most learned age, immediately out of the inspired Hebrew and Greek originals, into English. The Dowry version consists of a New Testament, printed at Rheims, under the title of the Rheims Testament, in 1582, and an Old Testament printed at Dowry in 1609, both translated, not from the inspired original, but as it is printed in the title page, out of the "authentic Latin," a mere translation of a translation. The translation used as an original on this occasion, was the Latin Vulgate, which had been made the sole standard of authority by a decree of the council of Trent in 1546. "Whoever," says that decree, "shall not receive as sacred and canonical, all these, and every part of them, and as they are contained in the Old Vulgate Latin edition, let him be accursed."

As the Vulgate was thus exalted, by this Popish Council, to the place of the inspired original, it was of course necessary to prepare an authorized edition of this Latin version, as there were innumerable variations in the different editions of the Vulgate issued previous to that time. To effect this object, Pope Sixtus V. commanded a new revision of the text to be made, and corrected the proofs himself of an edition which was published at Rome in 1590, and proclaimed, by his infallible Papal authority, to be the infallible standard of Scripture. It was very soon discovered, however, that this edition abounded with errors, though it had been accompanied by a bull, enjoining its universal reception, and forbidding the slightest alterations, under pain of the most dreadful anathemas. Here was an awful dilemma! either this edition must be maintained as a standard with thousands of glaring errors, or infallibility must be shown to be fallible, by the correction of these errors. To make the best of a bad thing, the edition, as far as possible, was called in, and a more correct edition issued by Pope Clement VIII. in 1592, accompanied by a similar bull. Happily for the cause of truth, the Popish doctors were unable to effect an entire destruction of the edition of Sixtus. It is now exceedingly rare, but there is a copy of it in the Bodleian library at Oxford, and another in the Royal library at Cambridge.

The learned Thomas Hartwell Horne, has transcribed from the valuable work of Dr. Sixtus, eight whole clauses omitted in the Sixtus, but inserted in the Clementine Bible. Ten clauses or words inserted in the Sixtus, but omitted in the Clementine. Thirteen manifest contradictions of differences between the two editions. Seven passages where differences in numbers occur. And fifteen other remarkable differences. Were it not for unduly extending this article, I would insert some of these specimens of the 2000 variations between these two infallible Popish editions. I shall feel a pleasure in pointing them out to any one who may feel interested enough to call at my study.

Now be it remembered, that the Dowry or Popish Bible is acknowledged to be a mere translation of the above named Latin Vulgate, and that the various editions of this Latin version differed far more widely from one another than the different editions of the English Bible referred to in the newspaper extract quoted by Mr. Corry. I shall show in my second communication that the errors spoken of in that article are almost entirely such as do not affect the sense—such as the occasional printing of the word *or* and *in* italics in one edition, and in the Roman letters in others, a word beginning with a capital in one

and a small letter in the other, &c. In the meantime I shall quote a few passages from the two versions, that the scholar may decide between their comparative faithfulness, and even the unlearned man of common sense may judge which of the two versions is most worthy of the confidence of the public.

Mark 9: 42. Dowry: "Whosoever shall scandalize one of these little ones," &c.; 5: 43. "If thy foot scandalize thee, chop it off," &c. Protestant: "Whosoever shall offend," &c. Luke 22: 1. Dowry: "And the festival of the *Ajymes* approached, which is called *Pasch*." Protestant: "Now the feast of unleavened bread drew nigh, which is called the *passover*." V. 7. Dowry: "And the day of the *Ajymes* came wherein it was necessary that the *Pasch* should be killed."

The above are instances of concealing the meaning, by giving a Greek word instead of an English, and justifying the remark of the learned historian Fuller, that this Popish translation was one which "needed to be translated," and that its editors "by all means labored to suppress the light of truth under one pretext or other."

I will add a few other instances of gross errors, as specimens of hundreds of similar ones which might be produced, which are such evident departures from the inspired original, that charity itself cannot but conclude that they are intentional mistranslations for the support of Popish errors. The word *metanoee*, (to repent, change one's mind,) which every Greek scholar knows to refer to an operation of the mind, (*noos*) they render "do penance." Thus, Matt. 3: 2, "Do penance, for the kingdom of heaven is at hand." Luke 17: 3, "If thy brother sin against thee, rebuke him; and if he do penance, forgive him." Acts 2: 22, Peter to Simon Magus: "Do penance, therefore, from this thy wickedness." They even carry this mistranslation into the Old Testament; for instance, Job, 42: 6, "Therefore I reprove myself and do penance in dust and ashes." Ezek. 18: 21, "If the wicked do penance for all the sins which he hath committed," &c. The idea which the common people, among Papists, entertain of doing penance, is well illustrated by a reply once made by an intelligent Spaniard to Rev. Dr. Macleay, of New York. "It means," said he, "to eat no breakfast—very little dinner—no tea; not to lie in bed, but on the floor, and (submitting the action to the word) whip yourself! whip yourself! whip yourself!"

The next instance is an evident attempt to sanction the worship of images, relics, &c. Heb. 11: 21. Dowry: "By faith, Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod." I will only add one more, the intention of which is too evident to be mistaken, Heb. 13: 17, "Obey your prelates," &c.

And this is the version, fellow-citizens, which you are taught to believe is preferable to the good old Bible which you have loved from your infancy, and whose excellences (I will venture to say, in anticipation of my next article) as a whole, have never been surpassed.

In reference to the Popish version, a few of whose errors have been pointed out, I will not retort the peculiarly delicate idea of Mr. C. where he elegantly says that "the most respectful way" to dispose of the Protestant Bible "would be to burn it, rather than to give it to grocers and dealers to wear their wares in, or consign it to more dishonourable purposes." (!) But I will say, that the man who can permit himself to use such language in enlightened New England and in the nineteenth century, outrages the moral sense of the community in which he lives, and exhibits a spirit worthy of that anti-Christian church which has ever been "drunk with the blood of the saints," and delighted not only in the burning of Protestant Bibles, but Protestant men and women. But, in the words of good old John Bunyan, though the giant Pope be still alive, sitting "among the blood, bones, ashes, and mangled bodies of pilgrims that had gone this way formerly," yet, "by reason of age, and also of the many shrewd brushes that he met with in his younger days, he has grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, that he cannot come at them."

Providence, Jan. 20th, 1843.

For the Christian Reflector.

No Piety without holy Emotion.

In almost all revivals of true godliness, there are some sincere Christians and many formalists who are greatly alarmed on the appearance of extraordinary excitement, lest animal feeling should be substituted for true religion. It is well, however, to inquire what is the ground of excitement in the persons who are specially impressed. If an individual is made deeply sensible of his danger as a sinner, it is not extraordinary that his fear of coming short of salvation, should cause peculiar anxiety. How can any one, who realizes the value of his soul, avoid the fearful danger to which his guilt exposes him? On the other hand, when he shall have gained some faint hope of obtaining, through divine faith, an interest in the Saviour who died for sinners, ought we to censure him if his conscience is lighted up with a smile in the hope of his salvation? And when, after opening his heart to the love of his Master, shall we be surprised if he rejoices in Christ Jesus with joy unexpressed and full of glory? Must not that heart be harder than adamant, which in such circumstances could suppress the holy emotion of joy and gladness? Do we not observe numerous instances in the Holy Scriptures of rapturous emotion under a sense of forgiveness? When Jesus healed the ten lepers, and one of them returned after his healing, how would the Samaritan have felt, had he been denied the expression of his grateful emotion? The sacred record says, that with a loud voice he gave glory to God. Jesus did not reprove him for his emotion, but gave him this expressive exclamation: "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger." Also, when Peter perceived a lame man in the temple

who had faith to be healed, the apostle commanded him to rise and walk. He immediately obeyed, walking and leaping, and praising God. We are generally disposed to condemn boldness in the female sex; and we read of no epaure upon the Samaritan woman, whom Jesus met at Jacob's well, but who, on ascertaining him to be the true Messiah, went publicly into the city and invited the men whom she met to believe on the Saviour, in these words: "Come, see a man who told me all things that ever I did; is not this the Christ?" We read of a very touching instance of holy emotion in a woman who had been considered a notorious sinner. She followed Jesus into the house of a Pharisee, where he had been invited to dine. She came behind him, weeping, washing his feet with her tears, and wiping them with the hairs of her head. The Pharisee, suspecting that Jesus did not know the character of the woman, was surprised that the Lord did not forbid her apparent intrusion. He, however, instead of reproving her conduct, highly applauded it, thus addressing the Pharisee: "Simon, I have somewhat to say to thee. I entered into thy house, thou gavest me no water for my feet, but this woman hath not ceased to wash my feet with her tears. Thou gavest me no kiss, but she hath not ceased to kiss my feet. Wherefore I say unto thee, her sins which are many are forgiven her."

What strong feeling do we observe in the publican, as stated in the parable by Jesus. Standing in the temple afar off from the holy place, he dared not to lift up his eyes towards heaven, but smote on his breast, and said, God be merciful to me a sinner. What a striking contrast do we see between this penitent and the Pharisee. The latter, with all the calmness and self-possession and proud philosophy of self-righteousness, thanked God he was not like this publican. Jesus, however, commends the penitent emotion of the publican, whilst he condemns the pride and vain glorying of the Pharisee.

We might proceed to give numerous instances of holy emotion from the hearts of saints, as we find them recorded in the book of God; but these may suffice to show that without it there can be no vital piety. Let the fact be ascertained, that the feeling is from a regenerate heart, and is the love of moral purity, and we will unite our thanksgiving with that of every penitent believer who rejoices in beholding the glory of God his Saviour.

Lessons from the late Treaty.

Mr. Editor.—Will you allow me to request the insertion in your paper of the following hints from the last *Advocate of Peace*?

PRESENT SUBSTITUTES FOR WAR.—It has been generally supposed, that the sword is the only arbiter of national disputes; but the progress of our late difficulties with Great Britain has called into action a variety of substitutes more national and far more effective. Negotiation, arbitration, and even mediation have been successively employed; and all these are now regarded as legitimate substitutes for war, and might suffice, if used in season and aright, to supersede the custom for ever.

IMPORTANCE OF A SINCERE DESIRE FOR PEACE.—If individuals or communities wish to fight, they will be sure to find pretexts enough; but, if fully bent on peace, they can, with ease and certainty, preserve it. If there is a hearty will, it will, sooner or later, find a way for the peaceful adjustment of difficulties the most serious and alarming. When Ashburton and Webster met as the representatives of two nations sincerely desirous of peace, they succeeded very soon in settling disputes that had defied all the efforts of two generations at negotiation and warfare. So easy is peace, to those who really and heartily desire it.

THE CHIEF OBSTRUCTIONS TO PEACE.—These are most frequently found in the common notions of patriotism and national honor. It was these, and these alone, that so often brought England and America to the verge of war, and postponed the final settlement of our disputes for so many years. When the war-cry about our north-eastern boundary rang through Maine; when the war-cry rang along our north-western frontier; when our nation was kindled into a blaze at the burning of the Caroline, and the other at the arrest and trial of McLeod; it was these blind, reckless, savage impulses that drove them on. It was with many in Maine and other States a matter of patriotism and national honor not to relinquish a foot of the disputed territory, not to recede an inch from the position they had taken; and such counsels counselled on both sides, or on either, war would have been inevitable. Peace is so invariably the result of mutual concession and compromise.

EFFICACY OF A POPULAR DEMAND FOR PEACE.—Rulers, both in England and America will go for peace or for war, just as the people go; and it was obviously their demand for a settlement without bloodshed, that eventually secured our present treaty. When the war breeze blew from Maine, Webster himself made speeches in favor of war; but on learning that the people were not for war, he soon corrected his mistake, and began at their bidding to labor with well known zeal and success for a peaceful adjustment of our difficulties.

Editorial Cleanings.

Luther's Table Talk.

The following extracts from Martin Luther's Table Talk, or Divine Discourses, a remarkably interesting book, illustrates, at very happily some of the prominent traits in his character.

Luther's Resolution.—"I, Martin Luther, am called out and constrained, against my will, to be a preacher. When I received that office, I vowed and swore to my dearest beloved (Jesus), that I would truly and purely teach and preach the sacred Scripture; upon teaching whereof Popedom fell in my way, intending to hinder me; therefore it is come to that pass with the Pope, as now doth appear, and it shall go still worse with him; he shall not be able to resist me. In the name of God, and of my vocation and calling, I will go upon the lion and adder, and under my feet will I tread the young lion and the dragon; and the same shall begin in my life-time, and after my death it shall be accomplished."

The African Preacher.

Jack is a Methodist local preacher. In one of his sermons he told this story. When I was a lad, there were no religious people near where I lived. But I had a young master about my age, who was going to school; and he was very fond of me. At night, he would come into the kitchen to teach me the lesson he had learned himself during the day at school. In this way I learned to read. When I was well nigh grown up, said Jack, we took up the New Testament, and agreed to read it verse by verse. When one would make a mistake, the other was to correct him, so that we could learn to read well.

In a short time, we both felt that we were sinners before God, and we both agreed to seek the salvation of our souls. The Lord heard our prayer, and gave us both a hope in Christ. Then I began to hold meetings for prayer and exhortation among the colored people.

My old master soon found out what was going on. He was very angry, especially because his son had become pious. He forbid my holding any more meetings, saying, that if I did, he would whip me severely for it.

From that time, I continued to preach or exhort on Sabbath and Sabbath nights; and on Monday morning my old master would tie me up, and cut my back with pieces with a cowhide, so that it had never time to get well. I was obliged to do my work in a great deal of pain from day to day.

Thus I lived near a year and a half. One Monday morning my master, as usual, had made my fellow-slaves tie me to a shade tree in the yard, after stripping my back naked to receive the cowhide. It was a beautiful morning in the summer time, and the sun shone very bright. Every thing around looked very pleasant. He came up to me with cool deant. He took his stand, and looked at me closely, but the cowhide hung still at his side. His conscience was at work, and it was a great moment in his life.

Well, Jack, said he, your back is covered all over with scars and sores, and I see no place to begin to whip. You obstinate wretch, how long do you intend to go on in this way?

Why, master, just as long as the Lord will let me live, was my reply.

Well, what is your design in it? Why, master, in the morning of the resurrection, when my poor body shall rise from the grave, I intend to show these scars to my Heavenly Father, as so many witnesses of my faithfulness in his cause.

tuous finger, shall say, 'Behold that pious, oppressive nation—that great Christian robber of the rights of man!' Brethren—it is a truth—a dreadful truth—a truth which you cannot possibly avoid, that slavery is disgracing us in the eyes of all mankind. It is a sickening, deadly stain upon the nation, but especially upon every church that holds any connection with it. It is, this moment, working an injury to our own church which is incalculable; and, unless it is separated from American Methodism, it will shake it and tear it to fragments. American bondage cannot bear the light. It cannot stand before the spirit of inquiry so characteristic of the present generation. Good men are rapidly becoming more and more impressed with its utter hatefulness, and are hastening to record their curse against it. They are perceiving its absolute inconsistency with the principles and progress of pure religion, and hence their condemnation of the whole system is sealed. Ministers, and societies, and churches, are feeling more and more intensely, and the day is not far distant when New England Methodists, to any notion of the western portion of the church, will be united, almost to a man, on this subject. American slavery is an antagonist principle to the gospel of Christ. It will, therefore, be abandoned. There will be no fellowship with it, or any part of it. It will be entered on the category of crimes; have assigned to it the rank given in the Bible, to all oppression and injustice; and will be handed over to damnation. Such is the position of us who address you. We shall have no fellowship with Southern slavery. Before all the world we detect it, and denounce it, and scorn it, and condemn it. It is opposed to good. It is opposed to the progress and triumph of Christianity, and that is sufficient.

Brethren, retire from that most disgraceful, that most foul and wicked institution. We beseech you to have, no more, any part or lot in that matter. Come out from it and be separate, and touch not the unclean thing. You can dissolve your connection with slavery if you will. For Christ's sake, for the sake of man and his best interests, for the sake of all that is pure, virtuous and excellent, for the sake of all that is desirable on earth or in heaven, for yourselves and for all whom you shall ever influence, break that chain!

One daughter went to Mississippi. The other became a widow, having three children, and poor. She did what she could for her aged parent, who herself, until more than eighty years of age, earned her own clothing by her needle. And now she is contented and thankful, waiting till her change come, in the Asylum in Twentieth street, provided by Christian charity for just such as she is.

Surely pride is not for man. How baseless are the promises of earth! She who was once the child of gaiety, associated with rank, and gratified by all that opulence can minister, after years of darkness and privation, is now fed by the hand of charity. But hope is left; or rather, hope is gained in the school of adversity—lighted up when the hopes of earth were quenched.

"He doeth all things well."

Rev. Dr. Waugh.

An amusing anecdote, which Dr. Waugh used to tell with great spirit, has been communicated to me by one of the most distinguished literary writers of the day—a gentleman who has on several occasions been a gratified listener while the doctor was relating it:—

A singularly pious but exceedingly simple-minded and blunt-mannered Scotchman, named John Adams, who had been long employed about the farmstead of the late Duke of Buccleuch, had been provided with a better situation by his Grace, in the service of George the Third, then residing at Windsor Castle. The Duke had previously mentioned to the king that John was a man of decidedly religious habits, and that, therefore, though otherwise a most trustworthy and diligent servant, he would feel uneasy in his mind if he were asked to work on the Sabbath day. The king, who had himself more correct notions regarding the sanctity of the Sabbath than usually obtain either in palaces or in the mansions of the nobility, said that he venerated the man for his religious strictness, and that he would not be asked to do anything which could do violence to his views respecting the way in which that day ought to be observed. In the course of a little time, the king and John got very familiar together, and at length the monarch frequently gave him the key of a small cellar in which he kept some wine of his own, desiring John to fetch one or two bottles as the case might be. One Sabbath evening, the king called John, and said he wanted him to fetch a bottle of Madeira from his cellar. George accompanied John to the cellar, to see that the right wine was taken, and that the door was again locked. As John attempted to put the key into the lock, his hand shook in a very marked manner; so much so, indeed, that some time elapsed before he could get the door opened. The king observing this, said,

preaching as long as I lived, and meet him at last in heaven.

I have seen, said Jack, many Christians whom I loved, but I have never seen any I loved so well as my old master. I hope I shall meet him in heaven.—*Western Christian Advocate.*

Changes of individual History.

In the New York "Asylum for the Relief of Respectable Aged Females," there is a Mrs. F. in the 83d year of her age, the vicissitudes of whose life have been somewhat remarkable. She is represented by the Manager as "enjoying the sweet and consoling persuasion that she has a portion in the better inheritance above, and manifesting her entire acquiescence in the Divine will, by a contented and thankful temper, and an amiable, gentle, and lady-like deportment."

The following outline of her history is given in the Christian Intelligence.

Born of respectable parents in East Chester, in early life she married a British officer, of opulent family. At the time of Cornwallis's surrender in 1781, her husband was made prisoner. Dismissed on parole, he and his young wife returned to Europe, and spent their time in fashionable gaiety until the close of the war. At this time, in the fulfilment of a promise he had made previous to marriage, he returned to settle in this country. Arriving in Philadelphia, they were received and entertained for several weeks by Lady Pemberton. Subsequently, at the solicitation of the widow of Gen. Montgomery, whose gallant husband had been nearly connected with Mrs. F.'s brother, having married Mrs. F.'s sister, they settled on Livingston's Manor. There, about four years afterwards, Mr. F. died, leaving Mrs. F. with three children.

About this time, news arrived of the sale of an estate in Surinam, in which Mr. F. was interested for £2,000 sterling, and that the avails were awaiting him in the hands of an agent in Holland. Mrs. F., accompanied by her friend Mrs. Montgomery, sailed for Europe, and only arrived in time to learn that Napoleon had invaded Holland, that the house and substance of the agent were destroyed, and her property lost. She remained with her husband's friends in Ireland for a period of twenty-four years, having lost her only son, who had entered the army in the West Indies, and finding her sense of dependence irksome, she returned to this country; but found it a cold country, to what it was to her when she left it.

One daughter went to Mississippi. The other became a widow, having three children, and poor. She did what she could for her aged parent, who herself, until more than eighty years of age, earned her own clothing by her needle. And now she is contented and thankful, waiting till her change come, in the Asylum in Twentieth street, provided by Christian charity for just such as she is.

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Rev. Dr. Waugh.

An amusing anecdote, which Dr. Waugh used to tell with great spirit, has been communicated to me by one of the most distinguished literary writers of the day—a gentleman who has on several occasions been a gratified listener while the doctor was relating it:—

A singularly pious but exceedingly simple-minded and blunt-mannered Scotchman, named John Adams, who had been long employed about the farmstead of the late Duke of Buccleuch, had been provided with a better situation by his Grace, in the service of George the Third, then residing at Windsor Castle. The Duke had previously mentioned to the king that John was a man of decidedly religious habits, and that, therefore, though otherwise a most trustworthy and diligent servant, he would feel uneasy in his mind if he were asked to work on the Sabbath day. The king, who had himself more correct notions regarding the sanctity of the Sabbath than usually obtain either in palaces or in the mansions of the nobility, said that he venerated the man for his religious strictness, and that he would not be asked to do anything which could do violence to his views respecting the way in which that day ought to be observed. In the course of a little time, the king and John got very familiar together, and at length the monarch frequently gave him the key of a small cellar in which he kept some wine of his own, desiring John to fetch one or two bottles as the case might be. One Sabbath evening, the king called John, and said he wanted him to fetch a bottle of Madeira from his cellar. George accompanied John to the cellar, to see that the right wine was taken, and that the door was again locked. As John attempted to put the key into the lock, his hand shook in a very marked manner; so much so, indeed, that some time elapsed before he could get the door opened. The king observing this, said,

What the matter, John, that your hand shakes so much? "Well, your Majesty, I'm none thinkin' it's because this is the Sabbath; and that it's nae right to be employed in this way on His blessed day."

"John, my good man," said the monarch, "I respect your religious scruples, and I'll never ask you to bring me wine on a Sunday in future."

"O, many thanks to your good Majesty for that," observed John with great emphasis.

Some time after this, the Duke of Buccleugh happened to be on a visit to the king at Windsor Castle, met with John, and inquired how he liked his situation?

"Well, your grace, I would like it unco' well if there were a pure gospel ministry in the place; but there's nothing of the kind. O! he added with a sigh, 'if I were but settled in Lunnun, (London) to be near good Dr. Waugh!'"

"Well, John," observed the duke, "I'll try and see if I cannot gratify your wishes."

"It would be a great act of goodness if your grace would just try."

"I will, John," remarked the duke, as he parted with his old servant. And he was as good as his word. In about a month afterwards he got John appointed one of the porters at the gate of Carlton Palace, then the residence of the Prince Regent. In about another month, the duke having occasion to visit the Prince, and having been let in by another porter, found John sitting in a dark, gloomy-looking room inside the gate, reading his Bible.

"Well employed, John, as usual," remarked the duke.

"If it your grace I've the honor of speakin' to?" said John, raising his head, and looking up through his glasses.

"Ay, it's me, John. Well, you're quite satisfied now, I hope, when you have an opportunity of hearing your good Dr. Waugh every Sunday."

"Ah! that's a great privilege, your grace, if I use it well," answered John. "But," he added, "this situation is nae the thing yet, your grace."

"What's the matter now, John? I thought you would have been quite comfortable here."

"Ah! this is a sad, and place, your grace," observed John, shaking his head and heaving a sigh.

"In what respect, John?"

"This way, your grace, that the prince is nae better than he should be. He sometimes gives me little rings and trinkets, as he calls them; things that I would nae give five pence for a cart load of, and he asks me to go and leave them in a shop in the Haymarket, and bids me say I'm from the prince, and that then they'll give me any sum of money that I ask for them. And sure enough I've gotten pounds this way, when the trinkets were not worth a little shilling."

"Is this all you've got to complain of, John?"

"Dear bless me, no, your grace. They keep such late hours here as to turn the night into morning; and fat's more than that, it was only last night that the prince came here at three o'clock in the morning with two uncommonly braw laddies, one on each arm, and bath with faces as red as a harvest-moon."

"Well, John," said the duke, "I see you are quite out of your element here. I think we must send you back to Scotland, and see to make some provision for you there."

"Oh! will your grace be so good?" shouted John, half ecstatic at the thought of returning to his own moral and religious country. "If ye do, I'll bless your grace as long as I'm able to speak a word or think a thought."

In a few days afterwards the duke returned and informed John that he had mentioned his case to the king, and that his Majesty had agreed to settle a pension of fifty pounds a year on him in his own country, as long as he lived.

The simple-minded, honest-hearted man, literally shed tears of joy and gratitude on hearing the intelligence. He immediately returned to his own country, where he lived happily for many years, and died in the full faith and peace of the gospel.

Dr. Waugh's speeches at meetings of religious societies were often droll, as well as ingenious; and their drollery was greatly heightened by the profusion of words pronounced in the broad Scotch, which he introduced into them. I remember hearing him, about twenty years ago, make a speech at a Bible Society Meeting held in Spa Fields Chapel, and at which Dr. Collyer presided, in which speech there was one passage which struck me as very odd. He was reproaching Christians for not making greater exertions with a view to the extension of their religion throughout the world, and then went on to say—"If Mohammed were alive and in London at this moment, I could fancy that he would waylay me some Sabbath day when going to the kirk, and gie me a slap in the face wi' his Alcoran, would say, 'Dr. Waugh, ye Christians ought to be ashamed o' yourselves and your religion; for here am I, who am seven years younger than the founder o' your system, and here is my Alcoran, seven hundred years younger than your New Testament, and yet our religion has made far greater progress in the world than yours has done. Fie, fie upon you, Christians!'" The doctor then went on to show that the reproof of Mohammed would be quite just, and to argue from the fact the necessity of Christians making much greater exertions for the spread of the gospel than they had yet made.

Dr. Waugh was exceedingly kind to, and was at all times accessible by young men studying for the ministry; and by them he was beloved to a degree amounting to a species of idolatry. When any one was about to be examined by ministers as to his progress in his studies at either of the Dissenting Theological Institutions in the neighborhood of the metropolis, he was delighted beyond measure when he ascertained that Dr. Waugh was to be present. And well the students might, on such occasions, wish the presence of the doctor; for he had in many instances interposed with effect on their behalf when treated with unnecessary roughness by others. No man, perhaps, was more rigid and severe, I should indeed say positively cruel, in his examination of the students of divinity, than the late Rev. Matthew Wilks. On one occasion, four or five years before Dr. Waugh's death, he had badgered and brow-beaten a young man to such a degree, that he was scarcely able to answer the plainest question. "Man," said Mr. Wilks, "you'll never be fit for the ministry. You seem to know nothing at all. Can you tell the difference between Moses and me?" "Hoot, toot, Mr. Wilks," interposed Dr. Waugh, unable any longer to remain a silent spectator of such harsh treatment. "Hoot, toot, Mr. Wilks, ye should nae put such a question as that to the lad; but if ye like, I'll tell ye the difference between Moses and you; Moses was the meekest of men."

The answer was felicitous in the highest degree: all present except Mr. Wilks enjoyed the witicism. Mr. Wilks put no further questions to the young man; and those which others put were answered in a very satisfactory manner.

Metropolitan Pulpit.

Christian Reflector.

BOSTON, WEDNESDAY, MARCH 1, 1843.

The Question approaching its Issue.

The question of slavery—its perpetuity or its abolition, is that to which we here refer. It is the present great question of our country and the world. No subject exceeds it in importance—none presses more immediately on the public mind. For the last two or three centuries the soul of man has sighed, as never before, for freedom. On its altar has been poured the best blood of human hearts. The conflict has often been protracted, and severe, but the result has been uniform. The fundamental principle of the Constitution of these United States is a law written on universal mind, and Omnipotent Justice has decreed that all men shall submit unto it. And yet, to a large portion of our countrymen, no subject is so unwelcome as that of slavery. They are exquisitely sensitive to everything that bears on its character or its perpetuity, and seem to dread or lament nothing so much, as the progress of public opinion in favor of its abolition. What a spirit for one to breathe who had his birth in the very birthplace of freedom—where the Pilgrims went, and the patriots of the Revolution bled! What feelings for a man to cherish, on whom the light of the nineteenth century shines resplendent, and around whom are operating influences, the spread of which shall reform and save the world! Alas for the conduct of such souls! If the present be not a period of trial, what does the future promise? Agitation on this subject, so far from being hushed to rest, must inevitably deepen and extend, until slavery or the nation are blotted out of existence.

But there are others who do not properly belong to this class, and who yet sympathize with them so much, as to be in constant fear lest the friends of righteousness and freedom should urge the claims of the oppressed, or expose the guilt of the oppressor, in too faithful or pointed a manner. Such persons are unconscious of the state of this great question. They are not aware how immediate, and pressing, and paramount, are its claims. They have never made the case of the slave their own. They have never opened their ears to the groans of those who sigh for freedom, or who suffer from cruelty and abuse. They have never weighed the influence of this unparalleled atrocity over both the civil and the ecclesiastical institutions of the country. They have not considered how it impoverishes the country, and paralyzes the energies of the church—how it defeats the plans of patriotism, and subverts the efforts of Christianity—how it degrades the mind, sears and silences the conscience, violates and tramples under foot the rights of man and the authority of Jehovah. It is impossible that an intelligent and Christian man should seriously consider all this, without arriving at the deep conviction, that on this subject it will not do to be silent or tame. The nation is dishonored; the church is polluted; and the demands of a witnessing world and a missionary age are pressing upon us. If on this great subject we hesitate to write or speak, earnestly and emphatically, whatever be our pretence or excuse, we act unworthily; we are recreant to our vows as Christians, and our highest duties as citizens and as men.

That this question is rapidly approaching its issue, is as clear as any moral or political result yet attained. Whatever was irrelevant or absurd is now receding from our view, and truth and justice are urging their claims untrammelled. Those great principles, which for some years were deemed the wild speculations of a few restless and uncontrollable spirits, are now being candidly considered and freely acknowledged by thousands of the sober-minded and intelligent in every portion of the Free States. The essential doctrines of abolition are securing new converts every passing day. Numerous and strange events are also occurring, which cast deep shadows before, and,

"With prophetic, conspiring
To raise our faith—our zeal to fire."

Churches have taken action extensively with reference to slavery; and before another year shall elapse, hundreds more will doubtless give in their decided testimony.

The man who thinks he can avoid all responsibility on this subject, or who resolves to have nothing to do with it—to maintain his position, must become a hermit, or go into exile. There are such men, we know; and some of them are professed ministers of Jesus, and pastors of churches. We tell those men that they are behind the age, and still further behind their duty. They may call us short-sighted or fanatical—whatever they please, in return; but the conscience of the people—the voice of public opinion, will ere long decide on their relative standing, in a manner very different, perhaps, from the present expectation. A distinguished Congregational clergyman of New England, known for his moderation and candor no less than for his piety and learning, has expressed views which we cherish ourselves, and which we earnestly commend to the attention of the class referred to above, and all others. These views are embraced in the following paragraphs.

"The most important moral revolution of the present century will doubtless be the abolition of slavery throughout Christendom. The whole Christian world is roused by this question. The Congress of the United States, the Parliament of Great Britain, the Chambers of France, are agitated by its discussion. Custom, love of power, vanity and lust, are arrayed with determined energy to oppose all reform. In the South, professedly Christian ministers and associates are authorized by the gospel, and in entire harmony with its principles. I say professedly Christian ministers, for I can have but little charity for that spurious piety which can say to a fellow-man, you were born to be my slave—doomed to mental darkness and physical degradation from birth to death, that I may be pampered in luxury!"

"We find all through the South the energy of northern intellect matured by the discipline of northern education prostituted to the shameful defence of the bondage of the colored man. Under these circumstances it is impossible that the Christian ministry and the Christian church as a body, should not feel intensely interested in a question which has roused all Christendom, and which involves the temporal and spiritual welfare of millions of our countrymen. And so deeply and so extensively does interest in this subject pervade the minds of

Christian ministers at the North, that scarcely can you read the minutes of any clerical convention in the New England States, without meeting with resolutions expressive of the severest condemnation of slavery, and of the most heartfelt sympathy in the temporal and spiritual wrongs inflicted upon the slave."

"We must all therefore learn to look at this subject calmly, and steadily, and firmly. We must speak of it with entire freedom, and resolve that we will never, never cease our efforts and our prayers, till the sin of slavery is effaced from our national conscience. There is no reason why the Christian minister should not, in the pulpit, allude as freely to the condition of the southern slave, and thus endeavor to excite prayer and sympathy in his behalf, as to the degradation of the inhabitants of the Marquesa Islands, or of Borneo. He must not allow any influences so to affect his mind that he shall neglect, in public prayer, earnestly and happily to plead for the slave. He must stand upon an eminence above the ephemeral excitements of the popular mind, and in the presence of the Great Eternal, with the whole world spread out before him, with an expansion of affection encircling in its embrace the whole family of man, every nation, and kindred, and tongue, and people, he must freely expostulate with all sin, and plead for universal freedom, and mercy, and philanthropy."

"My brethren, I do entreat you to beware how you allow any injudicious measures which may do injury to the cause, to be brought forward, or to the extension of the gospel, and the abolition of slavery throughout the world. My address occupied more than an hour, and I wish, for the sake of the great cause, that I could remember it sufficiently to have it printed for circulation in the island. I wish distinctly to record the great kindness I received from the managers of the neighboring churches, who, in the evening of the 20th of the month, and on the 21st, brought up all the lumber eight miles, full 10,000 feet, to assist in the erection of the tent, and sent from their estates in wains and carts coconuts enough to cover the whole tent. The people of the island, who are so kind and so generous, have been made to injure our usefulness, and destroy our reputation."

The ordinance of the Lord's Supper closed the delightful jubilee at Kettering, where many of the missionary band communed with about 4000 of the children of Ethiopia. This meeting had been larger, but the want of a supply of food, and the necessity of being obliged to return home. I have sent this brief account, which I have no time to correct. It is written on my jubilee tour, at Mount Carey, and I have nearly a month of it before me."

For the Christian Reflector.

Lines.

ON THE DEATH OF CAROLINE FRANCES R—N, A BELOVED CHILD.

There came a wall, for a nestling bird
Hath broken earth's fettering chain;
Laid low the spirit of the young and brave,
Where echoed a joyous strain.

Up, and awoke the bright blue skies,
With a glad, free heart it springs;
Heaven's light beams forth from its gentle eyes,
Heaven's dew rests on its wings.

But its kindred gaze on its shining track,
Made dim by its falling tears,
And faint would the voice of love call back
The lost, as it disappears.

There came a wall for the angel death
Hath darkened a home's bright bow;
With its icy hand and its withering breath
He hath smitten a cherished flower.

The gloomy birch on its bosom holds
One, for whom sorrow is deep;
Sweet childhood sleeps in the shroud's pale folds,
But not as the living sleep.

There beams no life from those still, blue eyes,
No gleam of joy from those sweet lips;
A robed form on the pillow lies,
But its fragrance wins no smile.

Ye may call her now, as in hours of mirth,
When a glad response was given,
But of this power, which is the music of earth,
To all, but the sounds of heaven.

Ye may clasp her hand, but the touch will chill
Like the cold snow on the plain;
Ye have loved her once, ye have loved her still,
But she will not be again.

Far, far away from earth's strife and storm,
Hath her gentle spirit its home;
The coffin cradles a fair young form,
But it hath the form alone.

O! ye who weep for that changed, pale face,
Who yearn for the spirit free,
And of those around you, who trace
In the cold, unconscious dead.

Who vainly pine for your nestling bird,
From its earthly home released,
For the sweet tones here ye have often heard,
Which seek for vainly here.

Mark not that the weary dove hath rest,
That it nestles now on the Saviour's breast,
And sings in the Saviour's ear,
Mourn not that one, from the household hearth,
To the dark, drear grave is given;
God hath not broken a tie to earth,
That he might form one to heaven.

And the spirit called to that glorious land,
Where the shades of death ne'er fall;
There have ye lent to his cherub band,
There, there may ye find them all!

Broadway, Feb. A. M. C.

For the Christian Reflector.

The Jubilee in Jamaica.

The jubilee of the English Baptist Missionary Society was observed in Jamaica, as well as England, and the interest of the meetings surpassed almost anything in the history of missionary churches. The meeting at Kettering was thus noticed in the Jamaica Herald.

"We have this week to record one of the most delightful seasons of joy it has ever been our happiness to witness. The jubilee of the Baptist Missionary Society held at Kettering in this parish. The vast numbers who attended appear universally to have participated in the pleasure of the day, and we have reason to believe that lasting impressions of good will be the result. When the living mass arose to hymn the praises of the Eternal, the scene was overpowering. The booth, which contained 30,000, sufficient for 200,000 persons, was literally crammed, and had in it nearly nine thousand persons; sixteen hundred children passed through one of the avenues, singing sweetly, and were at the same time and place, as in the village of the village; and a congregation of full two thousand were assembled to hear the truths of the gospel in another; so that, excluding the many who were yet in the village of the village, we were thirteen thousand listening to the deeply interesting details of the mission. Three happy days were spent; and we defy any country on earth to produce a peasantry more neatly attired in their general behavior, or more healthy in their appearance, than the assembled multitude of Baptists at the jubilee of their mission. And, in recording this, we feel that we are but giving the sentiments of every gentleman present."

The Rev. Mr. Knibb delivered an address of great power and effect, which is reported at length in the Falmouth Baptist Herald. At the close, he said;

"You will soon return to your homes in different parts of the island; let me entreat you to assemble the friends of order on every estate, and explain to them what you have this day heard from me; and whatever comes, let there be no just cause for you to be the eyes of the world are upon you, and every slave who moans clanks his chain, expects your conduct to have it smitten from his manacled body. By the way, let me be reminded by you to be reminded by the hopes of the American slave, by you to be realized—by all the great and eternal principles of justice—by the past mercies you have received, and by the future mercies you are to receive. I stand before you to use the influence you so justly possess, to maintain on fair and equitable principles Jamaica's welfare, and may the God of justice crown your efforts, with the blessing of the world, that agricultural, political and commercial prosperity can be enjoyed in their fullest extent in connexion with the present freedom and eternal happiness of man."

The following letter from Mr. Knibb's own pen, giving an account of the same meeting, will be read with interest.

"You had received amidst the laborious preparation for the celebration of your jubilee at Kettering; and as nearly the whole arrangement of providing accommodation for 12,000 persons

and about 2,000 horses devolved upon me and my dear wife, you will easily suppose we had enough to do. Really it was one of the most magnificent sights I ever beheld. The full particulars you will find in the Herald, to which I refer you. We needed not a single policeman; we lost not a single fork or spoon, though the house was like an open tavern for four days; and though the meeting was four hours long, there were not more than three left after their seats of the immense mass assembled. I did long you could see it; and indeed, 8,000 were seated, through one of the avenues 1600 children passed right through the tent, singing (O, that it may prove true)

"We are bound for the land of Canaan."

Really it was overpowering; the present joyous scene in triumphant contrast, and tears alone relieved the overflows of joy. Several of the people had walked nearly sixty miles to be present; and the happiest they expressed the joy they expressed, the mutual congratulations that were uttered, amply repaid for all the toil in getting up the necessary apparatus for the glorious scene. Several ministers and laymen of the different churches were present, especially on the Thursday, and appeared much to enjoy the scene. Full five hundred of our deacons and leaders from the different churches were assembled on the Thursday; and a more interesting spectacle has seldom been presented, than when it was my happiness at the request of my brethren, to address them on the important position they occupied, and on the duties devolving upon them in reference to the extension of the gospel, and the abolition of slavery throughout the world. My address occupied more than an hour, and I wish, for the sake of the great cause, that I could remember it sufficiently to have it printed for circulation in the island. I wish distinctly to record the great kindness I received from the managers of the neighboring churches, who, in the evening of the 20th of the month, and on the 21st, brought up all the lumber eight miles, full 10,000 feet, to assist in the erection of the tent, and sent from their estates in wains and carts coconuts enough to cover the whole tent. The people of the island, who are so kind and so generous, have been made to injure our usefulness, and destroy our reputation."

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Broadway, Feb. A. M. C.

For the Christian Reflector.

The Revival in New York City.

BELOVED BROTHER GRAYES—I herewith transmit, for your valuable publication, the following information, respecting the work of the Lord in this great city, assured as I am, that it will afford much pleasure to your numerous readers, to hear of these displays of God's power. The churches of our faith and order have been wonderfully blessed since the commencement of the new year, and are now mostly enjoying seasons of refreshing from the presence of the Lord. The church that properly claims our first attention, is the East Baptist Church, in Cannon Street, near Broome, (north-eastern section of the city, which is very thickly populated); brother Henry Davis, pastor. Meetings have been held since the first of January, and are still continued; preaching every evening. The number already baptized is nearly one hundred. The number of inquirers is very large, and the meetings possess unabated interest. Several are now waiting to be immersed in the likeness of Jesus, and conversions are daily occurring. Brother F. Ketchum, of Philadelphia, has assisted the pastor, and at present brother John Blain, evangelist, is laboring with him. Many who have made profession of religion in this meeting are lovely youth.

Another church, which has been especially favored, is the Sixteenth Baptist Church, Sixteenth Street, (the north-western section of the city) under the pastoral charge of Rev. ALONZO WEELOCK. Some facts in the history of this church may be interesting. It was constituted Oct. 8th, 1833, with 18 members: 7 brethren and 11 sisters, 16 of whom came from Dr. Dunbar's Church, McDougal Street. Their first pastor was the Rev. DAVID BERNARD, who labored with them about four years. The house they then occupied was a very small frame building, in Eighteenth Street, between Eighth and Ninth Avenues. After Dr. Bernard left, Dr. J. L. HODGE, (now pastor of the First Church, Brooklyn,) was called to be their pastor. For some time

after his resignation, the church was without a pastor. They however secured, for some six or seven months, the services of Rev. Mr. BURMAN, under whose labors the church enjoyed a precious revival. Some thirty individuals acknowledged Christ as their Saviour by baptism. The church enjoyed, for some eight months following, the labors of Dr. J. S. BACKUS, now in Western New York. During his ministry the church was increased by several accessions. Dr. WEELOCK soon after entered on the relation of pastor, who still continues to labor with this people with great success. He is universally beloved by the church and congregation. They have worshipped in their neat, commodious, brick chapel, in Sixteenth St., near Eighteenth Avenue, since January, 1840. In October, 1840, the church was called to mourn the loss of one of its strongest pillars, the lamented Deacon John R. Halsted. This afflictive providence seemed to bring the church humble in the dust before God. A short time after, they voted to hold a series of meetings. The Rev. Lewis Raymond was invited to assist the pastor. He came in January, 1841, and continued laboring, with great success, for about two months. God heard the prayers of his people, and poured out his Spirit, and awakened sinners. Nearly 200 precious souls acknowledged Christ as their Saviour by baptism, a greater part of which were lovely youth, many of whom are now very active in the church, and bid fair for future usefulness.

Another series of meetings was commenced in December of the same year, and continued about two months, during which meeting the church enjoyed the services, in connection with their pastor, of Elders John Blain and L. Raymond. In this meeting about 200 made profession of religion. And now they are enjoying another glorious season of refreshing from the presence of the Lord. A meeting was commenced among this people, on the second Sabbath of last month, and they have had preaching almost every afternoon and evening, by Dr. J. H. Walden, pastor of the Baptist Church in Moriah, N. Y. Already 101 have come out from the world and have been baptized, and many are now waiting, among whom are several of the scholars of the Sabbath school; and the work still continues to increase in interest. Conversions are daily occurring, and the number of inquirers is very large. This church now numbers upwards of 700 members, (including those who have been received in the last meeting.) Many who have been converted in these meetings, attributed their first serious impressions to the sectional meetings, which have been held weekly at the houses of the brethren during the past summer and fall.

The Norfolk Street Church, Dr. GEORGE BERNARD, pastor, have been and are still enjoying a very precious season. Meetings are held every evening. Fifty and upwards have already been baptized. The meetings in this church are of thrilling interest. The inquirers are numerous. Dr. Backus has assisted the pastor; Dr. J. C. CORKIN, now assisting him.

The Union Baptist Church, Stanton Street, (Rev. D. BELLAMY, pastor), are holding a series of meetings, in which Dr. Backus of Western N. Y. assisted, until lately. The pastor is now without aid. Here the arm of the Lord has been revealed in the conversion of a large number of souls. At the last communion, over forty received the hand of fellowship. Several are waiting for baptism.

The North Berlin Church, in McDougal Street, (Dr. D. DUNBAR, pastor), have a very interesting season. Forty-one have been baptized, and the meetings possess much good feeling. The pastor is without foreign aid.

The Tabernacle Baptist Church, in Mulberry Street. A work of great power is enjoyed in this large church. Rev. A. BROWNSON, of Fall River, Mass., by invitation of the church, has been laboring among them for the past two weeks, with abundant tokens of divine favor. As the first fruits of the revival, twenty-eight individuals were received into the fellowship of the church last Sabbath. Much interest was added to the baptismal scene, by the branch, which lately colonized to the house bought by our denomination, at the corner of Lighthouse and Varick Street, uniting with the parent stock on this occasion, and baptizing three individuals, who have been added to them since the occupation of their new house. Dr. BROWNSON will remain a week or two longer.

The Berean Church, now worshipping in their new house at the corner of Downing and Bedford Streets, Rev. A. PERKINS, pastor, have held a series of meetings, in which Elder C. H. CROSS, of New York, assisted the pastor. Nineteen or twenty have been baptized, and several are now waiting to have the ordinance performed. This church expects Dr. John Dowling, pastor of the Pine Street Church in Providence, to assist the pastor for two weeks to come, commencing on the 20th inst.

The Oliver Street Church, Dr. ELISSA TEXAS, pastor, has also been blessed. Eleven were baptized on their last communion Sabbath.

A series of meetings has been commenced in the Sixth Street Baptist Church, now worshipping at the Stuyvesant Institute, Broadway, (Dr. J. O. CROOKS, pastor), with tokens of success.

The Zion Baptist Church (colored) have had an interesting time. Twenty-four have been baptized during the last month.

The North Baptist Church (J. H. BROWN, pastor) have recently had several conversions. Evening meetings are held, with tokens of divine favor. Eight have been baptized. Several have been received into the other Baptist churches, of whom I have not the means to report particularly.

The Baptist Churches in Brooklyn and Williamsburg, L. I. and Jersey City, N. J. adjacent to New York, are each enjoying a season of refreshing. In the church at Jersey City (Dr. HAYNES, pastor) more than twenty have been baptized since the commencement of the year. The First Baptist Church at Brooklyn (Rev. J. L. HODGE, pastor) are now enjoying a powerful revival. The house is crowded nightly; the seats for the anxious are well filled; conversions are daily occurring; about 40 have already been baptized, and I am informed 28 will be baptized next Sabbath. The East Church, Dr. E. E. L. TAYLOR, pastor, has baptized 18 since January. In relation to the church at Williamsburg, I clip the following from the Advocate.

"On new year's day we had the pleasure of witnessing twice the ordinance of Christian baptism; in the morning four individuals were planted in the likeness of Christ's death by brother Muzzy, and at noon 16 willing believers (Methodists, some young converts, and some old professors) by brother Claudier, a

Baptist preacher from New England, who had been lecturing in the Protestant Methodist chapel for some weeks, on the coming of Christ. This brother's preaching has been blessed to many in this village; hundreds have attended to hear 'this new doctrine' who never attended the house of God before, and the truth has reached the hearts and proved the power of God to the salvation of many souls."

Elder Whiting, of this village, (who has recently turned his attention to the prophetic Scriptures, and lectures on their interpretation during the first week of the year, and brother Muzzy, with some assistance from brother Corey and others, during the last week, and to as many attentive hearers as could crowd into the house, sitting or standing; after each lecture an hour or two has been devoted to prayer and conference, and even evening some new faces have come forward requesting the prayers of Christians, and scarcely an evening has passed without witnessing the birth of some precious souls."

Sabbath last, at noon, the pastor baptized in the presence of a large concourse of attentive spectators 20 individuals, amongst whom were husbands with their wives, the gray-headed with the youth, and persons in widely different circumstances, banded in one holy, happy brotherhood, following the dear Redeemer in the way of his own appointment; the day was delightful, the scene solemn and impressive, and such as will be long remembered by many who witnessed it. One of the individuals baptized, a man of intelligence and influence in the village, but recently a professed infidel, and one of the most active and influential was a spectator of the baptism on the last Sabbath, and while looking at the warm-hearted disciples descending amongst the broken ice into the emblematic grave, shouting glory to God and the Lamb, had his mind powerfully and savingly wrought upon; he went to work, and the next day, he pleaded God to carry on, until he was brought a few days after humbly to sit at the feet of Jesus and learn of him; his wife also has given her heart to the Saviour; and having both given themselves now to his people according to his will, are walking together as heirs of the grace of life. May the Great Head of the church make him an instrument of more good than he has been of evil—a more zealous advocate of truth than he has been of error."

On Sabbath afternoon the 24 baptized candidates, together with those presenting letters, &c., in all 34, received the right-hand of fellowship. It was a time of deep interest and delight to the five or six who remain of the 14 organized into a church some four years ago—to the pastor who had labored almost as many discouragements—and to all who have labored with the little church, and to the prosperity. To see a company of 80 sit down to break bread, where some 15 or 20 were accustomed to, led us with grateful hearts to exclaim, 'Not unto us, O Lord, unto thee; but to thee own disciples give glory, for thy mercy and for thy truth's sake.'

The interest is in no way diminished. Last night a larger number than has yet come forward at one time, rose at the conclusion of the sermon, asking

together, so as to make the prophecy true? If the best, for example, had twenty horns, might we not avail ourselves of the Saxon Heptarchy and of the four petty sovereignties of Wales? Then, again, if the best be the Roman empire, why did not the prophet say that all the horns grew on one side of the head, as all these ten kingdoms so called were all located in the Western division of the empire? To me this seems too remarkable a coincidence to be passed over. Again, did not the Roman empire (West division) cease when these kingdoms, be they more or less, were established, as much as the Babylonian ceased when the Medo Persian succeeded? In what sense can these kingdoms be said to be horns on the Roman head, which they had gored to death? Were these barbarians Roman citizens previously? Did they govern by Roman laws? When the prophet speaks of three horns falling before the little horn, does he mean to say, or does he not, that the growing up of the one was the cause of the fall of the others? This little horn is the Pope. Do you doubt it? What three kingdoms did he overthrow as he came to power? If there were no connection between the rising of the one and the falling of the others, might not Daniel have expressed himself a little better? The three horns are said to be some petty kingdoms in Italy, and one in Africa, which Belshazzar overthrew. Now as these were overthrown in order to give place to the Pope, I am at a loss to know whether it was to make room for him as a civil or ecclesiastical power. If the latter, how did his fall contribute to his rising greatness? If the former, how did it happen that he had no civil power for more than two centuries afterwards? I will ask no more questions, lest you should forget some of them in your reply.

A COUNTRY PASTOR.

Nova—It is a very fortunate circumstance for an expositor of the Bible to be ignorant of the Hebrew. Such a one for instance can easily prove that Daniel had but one vision. In chapter 8: 25, the angel speaks of the vision of the evening and morning. The supposition is that the vision in the 7th chapter, he had in the evening, and the one in the 8th chapter, in the morning. The Hebrew scholar might be at a loss to know what time of the night Daniel had the dream, and whether the vision in the 8th chapter was seen by day or night. And he would be very likely to lead him to consider evening and morning in verse 25, as a designation of time. This is not all. The Hebrew scholar would not know when he begins to reckon the period indicated in verse 12. Some it is said know too much to teach. They take too many things for granted. Gabriel foretold the fall of the kingdom of the Chaldeans, and the rise of the kingdom of the Medo-Persians. It is strange that God should have sent an individual to foretell the fall of the kingdom of the Chaldeans, but not to foretell the fall of the kingdom of the Medo-Persians. In the 25th verse, we would ascertain that the prophet foretold the fall of the kingdom of the Chaldeans, but did not foretell the fall of the kingdom of the Medo-Persians. We are to answer to Gabriel for the injury they have done him.

For the Christian Reflector.

More Ministers for Iowa.
One of our missionaries in Iowa Territory, writes as follows, respecting the increasing need of ministerial labor in that territory.
"Our brethren, generally, in this territory, think no minister ought to confine himself to one or even two places, while the field is so extensive, the harvest so abundant and the laborers so few. The increase of population in this territory is very rapid, and the appearance now and then in the evening of a village, will be more so than ever before. Several villages, will, probably, spring up in very promising sections. We must be in a situation to begin in all these places, if possible, with the people. But if our force is not increased, those ministers already here, not occupying some place of special importance, must itinerate as much as possible. In view of these circumstances, the churches which I supply, though desirous of my services, and needing them constantly, are ready to relinquish them half the time, that I may itinerate to the other half."

The Home Mission Society has already done important service to Iowa. When I look at the foundation laid here through its liberality, and think of the influences which must be exerted by them throughout all time, I feel that I have a right to thank you in the name of every Christian in the territory. May the blessing of God rest upon the Society, and crown their labors every where with success, till the whole country becomes Immanuel's land and a mountain of holiness."

REVIEWS IN MISSOURI.
Rev. A. P. Williams, of Lexington, Mo., informs us in a letter of January 20, that reviews prevail in the churches and out stations which he supplies. The Nebo Church has been greatly blessed and strengthened. At a neighborhood 12 miles distant, the work of grace was powerful, and a church has been organized there of 55 members. The church in Richmond is in a flourishing condition, also, and the cause in general is moving forward prosperously.

Brother W. says, "I feel that the past year has been the most successful of my life."

Among other things reported as constituting his labors the past year, he mentions 2,400 miles travelled, 350 sermons preached, besides lectures, and 149 baptisms administered.

A LOWELL GIRL.
Much has been said by others of the industry, intelligence and energy of the "Lowell girls," but we have the pleasure of saying a word, this week, in illustration of their Christian benevolence.

A young lady employed in one of the factories at that flourishing place, who had succeeded in saving three hundred dollars of her earnings, sought an interview with her pastor and expressed her desire to appropriate a portion of it for objects of Christian benevolence, and that he should undertake to transmit it to the appropriate treasury. His astonishment she handed him one hundred dollars for that purpose. He suggested that it was a large proportion of her means, but it was unhesitatingly replied that it was in accordance with an intention she had formed before she had earned a dollar.

We are happy to add that fifty of it was given to the Home Mission Society—a gratifying act in this time of its special need, and another example worthy of imitation. What could not our benevolent societies do if all who profess to love the cause of Christ would appropriate for its promotion as large a share of their surplus earnings? And even then, they would have reason to say,

"O, to grace how great a debtor Daily I'm constrained to be."

MISSIONARY LIBRARY.
We have commenced collecting a library for the Mission Rooms of the American Baptist Home Mission Society, relying entirely upon the gratuitous offerings of our friends

and believing that many who are in possession of books suitable for our purpose will cheerfully aid us in the attempt. Historians, biographers, memoirs, especially of religious persons, sermons, periodical publications, quaternions, magazines, &c., theological works, essays, and documents and books upon every subject calculated to aid in general, or particularly in the great work of the moral and religious improvement of our fellow-men, will be thankfully received.

Opportunities frequently occur of transmitting books to New York from all parts of the country, free of expense; and those who are disposed to make donations will please address them to "American Baptist Home Mission Rooms, No. 354 Broome Street, New York," and add, if more convenient to the bearer as a place of deposit, "care of Messrs. Barker & Thompson, No. 122 Nassau Street."

The occurrence of the Anniversary of the Society in April next, will furnish an excellent opportunity of sending books by the delegates.

BENJAMIN M. HILL,
Cor. Sec. Am. Bap. Home Mis. Soc.

For the Christian Reflector.

Mrs. Maria Allen.
Died, in Plymouth, on the 24th day of Jan. Mrs. MARIA ALLEN, wife of Dea. John Allen, aged 68.

In the death of Mrs. Allen, as well as in her life, was presented a beautiful exemplification of the spirit of the gospel. For some months previous to her dissolution, she had entertained the apprehension that the hour of her departure was gradually drawing near; her habitual cheerfulness, however, and calmness of mind, was but little, if at all, affected by the assurance of the near approach of the "last enemy, which is death." She reposed an unwavering confidence in the immutable promises of the covenant-keeping God, who sanctifies by his grace, and gives assurance of a blessed immortality beyond the grave.

She expressed on various occasions her reliance in the atoning blood of Christ as the only medium of acceptance for a poor sinner. "He has done all things well," was an expression often repeated, and from which she seemed to derive great comfort.

She manifested through her whole life, even before she had hope in the mercy of God, a great interest in all the benevolent operations of the Christian church for the promotion of Christ's kingdom on earth. In the subject of foreign missions she felt a deep concern from its very commencement, aiding both in word and in deed to its advancement, relying implicitly upon the promise that Christ should have the heathen for an inheritance. And her philanthropy was not of that kind which could yearn over the heathen in distant lands only; but the heathen in our own land—the slave as well as the free—were subjects of her deepest solicitude. None felt more for the success of the great cause of emancipation than she did. Even from its commencement, to her mind it was the cause of God, as well as of human benevolence.

From the time of her connection with the Baptist church, until her last sickness, a period of about ten years, her life evinced untiring zeal in the cause of the down-trodden and oppressed of our own beloved country; and although her temperament of mind and her feelings were exceedingly gentle, and she was with great reluctance that she could extend the hand of church fellowship to a Christian who could calmly look on the sufferings of the slave without emotion.

By the death of Mrs. Allen, not only the slave, but a numerous circle of friends and acquaintances, have lost an amiable and valuable Christian, whose spotless life and example will doubtless be treasured up in remembrance as a rich legacy.

Her friends are the dead who die in the Lord, for they rest from their labors, and their works do follow them. * * * *
Plymouth, Feb. 18, 1843.

Charity at Home.

What so honorable to humanity as acts of generous sympathy on the part of the affluent, towards those who are in want or distress? The Salem Register recently noticed an instance which is indeed worthy of publication. A gentleman, learning that much suffering existed among the poor of that city, offered to furnish a bushel of meal to every family that should be found in need and destitute. The names of one hundred and fifty persons suffering subject to him being, considered deserving of his bounty, and he immediately engaged the assistance of some other gentlemen to visit these families and ascertain by personal observation what else they stood in need of, with a view to a further supply of their wants. It is said there are men in Boston who give hundreds of dollars annually for the relief of the poor.

We know of one man who frequently supplies his pockets with children's shoes, and when, as he walks the streets, he finds a little boy or girl ill-shod or bare-footed, and has satisfied himself by a few kind inquiries that his charity will be best bestowed, he gives a pair away. Such little deeds of charity afford untold pleasure both to the giver and the recipient. What can be more pleasant than to see the bright eyes of a poor widow's child glistening with delight at the unexpected present of a new pair of shoes from a stranger?

Social Benevolence.

A large amount of what is done in Boston for the poor is done by social organizations. In this way the wants of a great number are supplied, and generally a more judicious disbursement of charities is secured than could be by mere individual donations. The latest plan, and one which promises to be very useful, is that of "Soup and Bread" societies, one of which has been formed at the South end, and one at the North end of the city. Subscribers pay money, groceries, flour, and hundreds are relieved from threatened starvation.

The Charitable Shoe Society had a tea-party on Thursday evening last, at Faneuil Hall. It was thronged with visitors. Effective speeches were made, and a deep interest awakened in behalf of the objects of the Society.

BAPTIST CHURCHES IN ALBANY.—Large additions have been made to these churches, and the revival still continues. A brother writes to the Advocate that in the First Church 195 have been baptized; Pearl Street, 56; South Church, 135. He says: "You can judge something of the progress of the meetings by the following:—Last Lord's day 95 were baptized by the Baptists, the week before, 88, and the week before that, 78."

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appeal for a large attendance and active co-operation is earnest and eloquent.

Revival in Wales.

DEAR BR. GRAVES, I write these few lines to inform you of what the Lord has done, and is doing for this people. Early last fall there was more than common interest manifested among us upon the subject of religion.

Some members of the church felt to pray earnestly that God would revive his work, and agreeably to his promise, he heard and answered their united request. It was soon discovered that sinners were anxious about their salvation. The fields being white ready to harvest, we engaged in a series of meetings which were blessed of God to the conversion of more than fifty precious souls. The work (though not so powerful as at first) continues, and sinners are yet turning on Zion's side. The church was never more active, and never enjoyed a greater spirit of prayer, than at the present time. I have baptized 23, and a number of others expect to go forward in that sacred ordinance soon. Among the number baptized, were two aged ladies, one 75 and the other 85. As I raised the latter from the water, she exclaimed, "I am glad I have been in this place." Happy would it be for others if they would follow her example.

Yours in haste, WARREN COOPER.

DEDICATION.—The new Baptist Meeting-house in Malden was dedicated on the 23d of February. The exercises were deeply interesting. Sermon by Rev. R. H. Neale, of this city. Dedicatory Prayer by Rev. N. W. Williams, pastor of the church. The house is exceedingly neat and well-arranged.

DEATH OF JUDGE THATCHER.—Hon. Peter O. Thatcher, Judge of the Municipal Court in this city, died on Thursday last. His age was sixty-four. He had been confined but a few days, having attended to his usual on the Saturday previous. Thus has another distinguished name been added to the list of those who have recently been unexpectedly summoned from the scenes of the passing, to those of the eternal world. And but a little time will elapse before every eminent and intellectual man, now alive and active, will experience the same eventful change.

"Death rides on every passing breeze,
And lurks in every hour,
Ere we can see his own disease—
His peril, every hour."

DEATH OF PETER A. JAY.—The New York papers of last week record the death of this distinguished citizen. He was the eldest son of John Jay, and occupied several posts of honor.

The Commercial says:—"We know not the man in our community whose loss will be more deeply or universally deplored."

D'AUBIGNE.—The New York Observer says: the demand for Carier's dollar edition of D'Aubigne's History is astonishing. Within four days after it was issued a thousand copies had been sold, and the publisher is still unable to supply the orders he is constantly receiving. It is stated that one pastor, a few Sabbath since, proposed publicly to his congregation the purchase of several copies, and has since received orders for forty-five copies.

CAPITAL PUNISHMENT.—This subject has been debated for several evenings, at the Tabernacle, in New York, by some of the best argumentative speakers in the city. The Observer says, it is generally admitted, that those who have advocated its abolition have been signally defeated.

WASHINGTON.—The church with Mr. Knapp labors have been invited to hold their meetings in future in the 1st Presbyterian church, the Rev. Mr. Rich, the time for which they hired the large public hall having expired. Mr. Knapp baptized 22 on the Sabbath, Feb. 19th, and 22 on the Sabbath previous, in the Potomac.

THE MINISTERIAL CONFERENCE of the Boston Baptist Association is deferred from the 6th, to Tuesday, the 7th inst., to be held at Roxbury.

REV. DANIEL TAYLOR, late from Yorkshire, England, has received and accepted an unanimous invitation to the pastorate of the Baptist Church in York, Livingston Co., N. Y.

A BAPTIST CHURCH was constituted on the 14th, at Oneida Castle, N. Y.

BAPTISMS IN NEW LONDON.—More than 500 have been baptized in New London, Ct., within a few weeks past.

RHODE ISLAND ABOLITION CONVENTION.

A Convention of abolitionists opposed to the introduction of extraneous questions to a Society, was held at the Fountain Street Meeting House, Providence, on the 18th ult. Officers:—Rev. S. S. Mallory, President; Rev. L. C. Matlack, Vice President; Rev. A. Kenyon, Secretary. A Society was formed, with a Constitution, of which the following is the 2d article.

"The exclusive object of this Society, is to effect the immediate and peaceful abolition of Slavery, and restore the colored man to his rights, as a man, in the United States, by combining the influence, sentiments, and well-directed efforts of all who desire to act for that end."

Officers were elected, resolutions were presented, discussed and passed, and on the evening of the second day, a sermon was preached by Rev. Mr. Colver of this city. The resolutions were strong, and all the exercises were highly interesting and encouraging to the friends of the down-trodden slave.

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Feb. 24th.—In the Senate, Mr. Abbott, from the Committee on the Judiciary, reported an amendment of the Constitution, limiting the tenure of Judicial Offices to seven years, eligible to reappointment at the pleasure of the Governor, which was ordered to be printed. The bill reducing the compensation of Sheriffs, was passed to be engrossed. A bill reducing the capital of the Mechanics' Bank, South Boston, was ordered to a second reading. The bill to abolish the office of Attorney General, passed to be engrossed—and the bill for the more equal assessment of taxes, was before the Senate at two o'clock.

In two o'clock, no quorum being present at two minutes past nine o'clock, Col. Thomas moved a call of the House, which was suspended, after members enough had come in to create a quorum; and at half past nine o'clock, the session was opened by Rev. Mr. Rogers.

A few petitions, reports, and orders were offered, when the House went into committee of the whole, Mr. Wallis, of Roxbury, in the chair, and took up the Retrenchment bill, which was discussed by Mr. Tarbell and Mr. Brooks, at some length, till the committee rose and reported progress. The House then took up the subject of the Easthampton riot, which was under discussion at two o'clock.

Domestic News.

LAND SLIDE AND LOSS OF LIFE, AT TROY, N. Y.—On Friday afternoon, about 5 o'clock, a landslide took place from the hill called Mount Ida, in Troy, crushing eight or ten houses, and burying under it from thirty to forty persons, about half of whom had been recovered at the last accounts, many severely injured.

It is almost impossible to tell the extent of this disaster either in loss of life or property. Had this avalanche occurred during the night, destruction of life would undoubtedly have been much larger, as many of the male occupants of the houses were absent at their business. So sudden was the slide that a countryman passing on a load of wood had time to jump off, when his horses, glad, and all were buried beneath a mass of earth; the poor countryman proved to be a Millerite, and when out of harm's way, threw up his hands, exclaiming, "The end is coming," and ran home.

A passenger by the Western railroad states that "the avalanche covered over four acres of land; that a woman who came out of the house just as the mass was falling, was instantly killed; that he got her, and before she had time to escape, the woman and her child were buried under the earth, but was afterwards dug out alive with her child."

Mount Ida, from which this avalanche came, is a hill in the southwest part of Troy, elevated about 70 feet from the Hudson. From the top of the hill there was a full view of the city, and of the Hudson for many miles.

Thousands were almost immediately gathered around the scene of destruction, and a corps of efficient men were engaged in digging for the buried victims.

ANOTHER LANDSLIDE AT TROY.—The Albany Evening Journal of Wednesday says, there was another landslide at Troy last night, but not so formidable in extent as the recent one, but fortunately not destructive of life. The earth removed last night was situated immediately south of the former slide.

THE LATE BISHOP GRISWOLD.—The Evening Journal relates a remarkable circumstance connected with the final exit of this "good old man." A lady who died with him on the day of his death, at his request, played several tunes on the piano-forte. When she was about leaving, he requested her to play for him "Rollin' Charlie." Thus, in the morning, he read the chapter which speaks of the Apostle's "having a desire to depart and be with Christ," and in the afternoon, within two hours of his decease, he requested to have a funeral dirge played for him. This was probably the last music to which he listened, before he was among those who were singing the "Song of Moses and the Lamb."

A FUGITIVE SLAVE.—Some weeks since a nearly white lad came into this city under circumstances which gave reason for the belief that he was a fugitive slave, and measures were taken by gentlemen here to ascertain truthfully whether he was such. The fact was, the lad was in a place of safety, as he represented that his master's son and overseer were in pursuit of him. When sufficient evidence was obtained that he was a slave, a promise was made up by benevolent individuals from all political parties, and he was sent to a place of permanent safety.

That he was more honest than slaves generally are, there was no reason to believe. His regard for veracity was as might be expected, from a person who had grown up under the influence of that "peculiar institution" of vice and iniquity, the *Banjo*.

COLONIZATION.—It appears that the attendance at the annual meeting of the Colonization Society at Washington last week, was "less than usual." It has been so for several years. Last year, we were present. At the largest meeting, 23 persons were present, more than half of whom were the fashionable loungers of the capital, who cared for nothing but a couple of eloquent speeches from Greeley and Senator Sumner, and then to get home and have their dinner.

There was a speech. Think even his brassy face must have blushed at the allusions to the fact that the Mohammedan rulers of Tunis, Egypt, and Morocco, were Christians, and that America in the work of abolishing slavery! However, there is a little band of abolitionists, even in Mr. Wise's own district; several of whom petitioned Congress for the overthrow of slavery in the District last summer.

ALBANY PATRIOT.—On Thursday evening, about six o'clock, the train from Worcester for Norwich, came in contact at Pomfret with a passenger train, and two engines coming the opposite way. The locomotives of both were under full head of steam at the time, and the concussion was very severe. Mr. Holt, an engineer, had both arms broken, and a brakeman named Cheney, broke both legs, one of which it is said, was obliged to be amputated. No other persons were injured. The three engines were destroyed.

MELANCHOLY.—Letters have been received from Boston, dated the 28th ult., in which it is stated that the scurvy has raged fatally on board the American whaling ship George, of New Bedford.

Last Monday news was brought from the other side of this Island, that a ship was at anchor there, with nearly all hands dead with scurvy! Dr. Wood immediately went over with Capt. Caswell, and found the dreadful news true.

"The Captain and six men had died—and not one of the survivors was able to manage the vessel. They had tried to reach the harbor of Honolulu—but could go no farther than to make the Island, where most of the Missionaries went on board and anchored the ship. The mate has since died. A crew of sailors was sent over to man the ship, and she has just been in sight to-day, and will be in to-morrow."

CASE OF MERCER.—The United States Gazette shows clearly that no doubt can possibly arise as to the jurisdiction in the case of Mercer, arrested for the murder of Heberton, while crossing the Delaware at Philadelphia. By a compact made in 1783 between the States, it is expressly declared that "all capital and other offences, transgressions or damages committed on the river, the judicial investigation and determination thereof, shall be exclusively vested in the State where the offender, or person charged with such offence, may be found."

Mercer, therefore, must be tried in New Jersey, by the compact, having exclusive jurisdiction in the case.

THE REVOLUTION IN HAVRE.—Captain Higgins, of the brig Joseph Adams, from Cayes for Boston, informs the correspondent at Holmes' Hole of the Merchants' Exchange, that he was obliged to put to sea in consequence of a revolution which broke out three days previous to leaving (29th ult.). On the evening of 26th ult., a report reached Aux Cayes that a large number of men, say six or eight thousand, were quartered on the plain. In the state of affairs, every vessel in port got ready for sea, except the schooner James, of Marblehead.

head, which could not leave in consequence of not having sufficient ballast. At the time the Joseph Adams sailed, there was a report that the insurgents had advanced within two miles of the town, and had sent in a communication stating that all they wished was a change of administration, away with military despotism, and to establish a government similar to that of the United States.

MILLERITE.—The Rev. William R. Weeks, D. D., of Newark, New Jersey, is engaged in writing a series of Essays on the Mistakes of Miller, the first number of which has appeared in the New York Observer, all of which, it is expected, will eventually appear in a pamphlet. The first essay points out twenty-two chronological mistakes of Miller, and promises as many more.

"The editors of the Observer remark: 'If any one wishes to have facts by which this present heresy may be disproved, he may read the essays of our correspondent, and find proofs abundant, and as simple as two and two are four.'"

DUELING.—A law has been introduced into the Legislature of Louisiana upon the subject of duelling. It provides for the repeal of all existing laws on the subject, and for the appointment of a board of Honor of five, to whom shall be referred all matters of personal difficulty, and who shall, if necessary, procure a reconciliation, prescribe the terms and superintend the combat. If any choice to fight on their own hook, without consulting the Board, they are to suffer infamant confinement for life. We believe this plan has been tried once before, not however by legal enactment.

TRIBUTE.—Master Arthur Harvey, of Halesworth, Suffolk, aged eight years and a half, has been lecturing on Astronomy, in several

